

Church-Lurkers  
UNKENNELLED

Or, the true Stating of the

CASE

BETWEEN  
THE  
TWO

Sequestred Ministers,

AND

Those that dispossessed them.

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*Proverbs 14. 34. Righteousness exalteth a Nation, but impiety shall  
reproach to any People.*

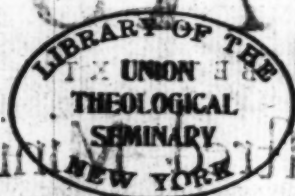
*Prov. 18. 17. He that is first in his own Cause seemeth just, but his  
Neighbour cometh and searcheth him.*

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LONDON,  
Printed for the Author, 1746.

THE  
Church-Archer  
UNKENNELLED  
On the true setting of the

CASE



Secured by Ministers

AND  
Those that dispossessed them.

From ps. 14. 34. Righteousness exalted & Nation, but in justice is  
rejoiced to say People.  
Ps. 148. 17. He that is just in his own Cause, let his  
Neighbour counsel and search him.

LONDON:  
Printed for J. & A. Smith, 1860.



# THE Church-Lurcher Unkennelled.

**W**Here men are confident, that, through the partiality or prejudice of the Hearers or Readers, their Adversaries are condemned already; they study not so much how to argue, as to reprove; nor how to prove a guilt, as how to aggravate a guilt-presumed. Such hath been the fair dealing we Sufferers have had from our Oppressors in these late days. The question never being put, *Whether according to the Rule of the Scripture we were capacitated for the Ministry?* or according to the Rule of the Law of the Land rightly invested in our Livings?

But they thought it enough to run us down with a full cry, that we were *Baile Priests*, Ceremony-mongers, Popishly affected, Malignants, Formalists, &c. and to exalt themselves for the only Soul-saving sin-swinging, Church-reforming, Ordinances purifying Ministers, &c.

sternanoda

But (we hope) it is not an affected and ill-joynted Cant, that will charm those just & rightful Judges, before whom our Cause is now depending; And to them: and all the world in the time of our selves and our suffering Brethren, we are confident to offer these things:

First, That if any of us, who were ejected, were ever proved either Ignorant, Scandalous, or Superstitious, we are contented to be again turned out of our Livings, the very next day, after the Law hath re-settled us therein.

Only this we hope, that we shall not be judged (as of late we were) by *Taylor*s and *Shoe-makers*, *Joiners* and *Pewterers*, or (which is worse) *Anabaptists*, *Socinians*, *Quakers*, *Atheists*, *King-killers*, with two or three dull Temporizers, shuffled in for Assistants; nor that we shall have our using the Lords Prayer, or kneeling at our prayers or being uncovered at the worship of God, to go for Superstition; or our Loyalty to our Sovereign, and Obedience to lawful Constitutions, both Ecclesiastical and Civil to be reckoned for scandal.

Let those judge us, that by the Rule of the Scriptures, and the Law of the Land are to judge us, and let them judge us by those two Rules, and we are contented to stand, or fall, as such a Judgment shall conclude of us. We are most of us as ready to confess, as our Adversaries are to charge it, that there were many who deserved censure.

But that it was not their demerits and guilt, (but either the value of their Benefices, or the considerableness of their Parts and reputation) that laid most of us under the censure of the usurped Powers, we could easily evince, if the world had not already the proof of it so clear, that they have brought it to a Proverb, *Such a mans Living, & his Learning make him a Malignant*. And if our Adversaries will call for further proof, they must pardon us, if we come to names, in telling the story: that when one of their own gang in the University begged *That his Tutor might not be ejected*, pleading, *that he was a very honest, godly and learned man*, some replied, *Oh! but your Tutor, being not for our cause, he must be the rather ejected; for such a one will do our Cause more harm, then if he were either Ignorant, or Scandalous*. And it is no hard matter, to gather the guilt of such

abominable

abominable transactions, that will evidence, the designe not to have been for real reformation, but the setting up of their own faction.

Secondly, This we offer to prove (every man of us) against his own Church Pyrate, that he is, or hath been ignorant, or scandalous, or in default of our proof, we'll discharge them, for all the profits of our livings, and places, except the fifth; And that they may see we can make good this offer in a great measure, let them but call for one, that ran through sequestered Living after Living, and in one dropt a Son, in another a Son in Law, in a third a Kintman, and we can tell how to spell his name.

Let them inquire for another that had Preached against self (till as the Mayor of the Town told him) he had preached self into above a 1000l. *per annum* — and we suppose we shall be able easily to answer the question: Or if they send hue and cry after Convict Drunkards, Extortioners, Revilers, Suborners of their very Fathers to forswear themselves, or those who promoted the first Petition to bring the King to his Tryall and Condemnation; and men of the like brand, we are sure we can name some such posselt at present (or very lately) of some of our livings.

But we confesse the very writing of these Blanks is that which we could hardly have brought our selves to, had we not seen it necessary to stop the mouths of our Slanderers by just recriminations; Not that we accuse all: For here we freely profess to believe (and we are sure we can have the suffrages of multitudes of our suffering Brethren in this matter,) that many who have entred upon living that were vacanted by sequestration, yet were men very learned, truly Godly, Charitable, Humble, and Just and eminently labourious in the work of their Ministry, and took up the places they entred on, for the works sake, not for the wages.

And we our selves know many of them so well qualified, that we could readily have set down under their Ministry, and Communicated in all Ordinances with them, during the violent suspension of our selves from the exercise of our Ministry.

But we deny again this last Character to be due to any, who contrived and promoted the ejecting of a Minister, and entred  
(*Ahab*)

(*Ahab* like) on condemned *Naboths* Vineyard, or that hath denied the payment of the fifth part, or a greater proportion of the profits to the sequestred Minister, as equity might require, or that resolves to sit fast to his possession of a sequestred Living, till the Leavor of the Law shall heave him out. Such we are sure are justly stigmatized with injustice, and uncharitableness, and we can name not a few of such.

But we abhor to imitate the practice of our Adversaries, in setting abroad their black Centurys, wherein they gratified not only the Devil but the Pope also; Nay, will not themselves now grant, that their Scribe was designed to do a courtesie for the Pope, (under a Presbyterian Vizor,) in throwng dirt on that Ministry of *England*, who had by their Pens and preaching, so long maintained the breach against his Emissaries: Will not they grant this, (I say) when they shall hear it confirmed, That he with others of the fraternity is fled, to hide himself from Justice under the elbow of a Cardinal?

In short then, the question about our re-investing with our Rights, is not, *Whether clear Lights shall be put out, and dark Lanthorns set up?* (We are troubled to hear, That such an envious comparison should be fathered on so reverend and worthy a person as Mr. *Baxter*).

We appeal to him and others Learned and godly of the Presbyterian Brethren, Whether they do not know many sequestred Ministers no less learned and godly then their Ejectors? Nay, let them say, if they do not know where Learned and godly men have been put out, and boys, and self-seeking Temporizers have been put in.

But this is the Question, *Whether those Lights which the Law of the Land set up in the Candlesticks, or those Williams-wish-the-wispe, that violence and usurpation conjured up, have the best claim to the Candlesticks?*

The Question is not, Whether or no an hopeful Reformation shall be made blank and voided? But, *Whether Oppression shall prevail under the name of Reformation?* For many of us can profess in the presence of God, That our prayers to him and our endeavours with men, have been frequent and sincere, to this effect:

That



That the Nation might be reformed from ignorance and prophaneſs, and Sectarianiſme, and be made a Body of intelligent, ſerious and united Chriſtians. And if any amongſt us ſtrive to hinder that work, wee'l joy in reading from Mount *Ebal* that curſe againſt ſuch Let *the great Maſter* lay them aſide as veſſels, in which he hath no pleaſure.

Here therefore we adjure our Brethren (who own the knowledge and conſcience of what is juſt and equal; not to labour further by clamour, and importunity, and falſe imputations to hinder his Sacred Maſteſty, and this his happy Parliament, from hearkening to our juſt Suits, and the cries of our impoveriſhed Wives and Children, and the groans and deſires of our ſcattered flocks, whoſe eyes & hearts are generally toward us their lawful Paſtours.

Our Deſires are not to obſtruct the way of any that have been in our Livings, (if deſerving men) from ſuch preferments, or imployments as they may lawfully purſue.

And we confeſs, there are many of them of ſuch eminency, for Parts, and Piety, & Moderation, that they are much likelier to be exalted to the higheſt Spheres in the Church, then moſt of us are; And we ſee it (and rejoyce in it, bleſſing God from the bottome of our hearts for ſo prudent and pious a Prince) that his Majeſties favours lye in common for Brethren both of the *Presbyteri- an* and *Episcopal* Judgement.

But this we aſk (not only for our own ſakes, but that the Miniſtry be not blamed, and that a ſtumbled block may not be laid in the way of worldlings, (who plead Miniſters leaping upon other mens thresholds) to the hardening of themſelves; and that the mouths of our common Adverſarys may be ſtopped) give us up our Rights, ſhew that you did but take the charge of the flocks, till the rightfull Shepherds were again free to look to them, and ſtop the further progreſs of that jealousie, that is already entred into the heads of ſome (both your and our betterſ:) That the *Presbyterian* Miniſters manifeſt ſuch diſcontents, and ſpirit their prayers and preaching with the former pretences of fears and jealousies, not becauſe of their diſtances from the *Episcopal* in point of Church Order, but for fear they ſhould (by Law) be compelled to forgoe the ſweet Morſels of ſequeſtered Living.

We are ſure many of you abhor from any thing that may give riſe to this Suſpicion, and for thoſe that do otherwiſe, the Lord will judge them.

POST-

## POSTSCRIPT

**W**HEREAS the late *Saturday* Petition of some in Reque-  
st of Livings to the Parliament, hath suggested their  
Injuries for his Majesty at *Worcester* and in the Loy-  
al attempts of *Sir George Booth*, and request [ *I had in the general*  
*joy of the King em, they may not be satisfied, by being left to be pro-*  
*ceeded against by a course of Law* ]. We hereafter to make it go so  
that for one whom they can produce who suffered for his Maje-  
sty, there were twenty of them in sequestred Livings, who sent  
horse and men to *Cromwell at Worcester*, and to *Lambert in his*  
*shire*: Nay amongst those that subscribed that Petition (may we  
but know their Names) we question not but to find many offen-  
ders of that foot-mark: And it is evident enough both to his Ma-  
jesty and the Parliament, that they are the men, who by their  
preaching at present have conjured up the old Devil of fear and  
jealousies, and would chuse rather to embroil us again in a Civil  
War, than part with their-not-their Livings.

And we wonder they can plead for pity to themselves, who  
would know no pity to their poor Brethren. We can instance  
where some of them have run down two, or three, or four Mini-  
sters into beggary, by procuring one sequestred Living, and passing  
from that to another of better value, and so onwards, reckoning  
no more of undoing their ejected Brethren and their Families,  
then Boys would do to pluck down Birds-nests one after another,  
and some of them have caused us to be sequestred and ejected  
without Summons, and all we had to be ceased on, (even to our  
Books and wearing Apparel), much of which they bought of  
sequestrators at a low and inconsiderable value; and have to this  
day refused to relieve our Families with one penny of restitution.

And we no less wonder, that they are not ashamed to own,  
that they have been so far from being a Law to themselves, that  
they are afraid to stand to the Judgment of the Law of the Land.

But we hope our just and noble Patriots, will not lay before  
their posterity the stumbling-block of such an example. They  
must be continued in what they had unjustly gotten, lest  
they should be taxed, when all others (who have walked accord-  
ing to Rule) are rejoiced that Justice (as well as our King) is  
restored from exile.

FINIS.